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**The
Life and Destination
of the
Soul of Man.**

BY

JOSEPH C. REID,

Student, Law Department, University
of Minnesota.

Dec. 25th, 1897,
Minneapolis, Minnesota.

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REMARKS.

I contribute this to my friends as a product of my own experience, and feeling that I have a clear insight of my subject. I hope this will benefit others who are inclined to become interested in themselves and their mission upon this earth and future destination.

Yours sincerely,

J. C. REID,
Minneapolis, Minn.

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The Life and Destination of the Soul of Man.

BY JOSEPH C. REID.

CHAPTER I.

Ever since God breathed into man's nostrils the breath of life, and man became a living soul, there has been divers opinions about the final destination of the soul of man.

When God fashioned the form of human clay, He placed a mysterious inhabitant within, namely, the image of himself (God.) That likeness of God, which is enshrouded in the deepest mystery, has puzzled philosophers, scientists and learned men of every description, from the dark ages of our forefathers to the present age of advanced civilization, yet the only permanent knowledge that can be attained relative to the mysterious soul of man can only be extracted from the Holy Bible. We are conscious of the fact that something exists within us that is far beyond human conception, and which is too deep for the human mind to fathom, and too broad for the most enlightened understanding, yet in a measure we are given power from some mysterious source to control the myster-

ious impulses within, but the trouble is, it is hard for man to limit himself, and humbly yield to the fixed laws of Jehovah. Man will, in spite of himself probe too deeply into invisible mysteries from the standpoint of his egotistic capabilities rather than heed the infallible conscience, which cannot err if strictly adhered to. The natural result of inquiring into matters pertaining to the soul, contrary to God's ways, which instinct teaches that is impossible to find out through our own selfish efforts, is insanity, infidelity, imbecility, and everything which has a tendency to plunge the reason into chaos. Now the limit which God has fixed for the mysterious inhabitant within, called the soul, is the sacred law which is the Ten Commandments, if man will remain within the pale of that law, he will find that his soul will cease being a mystery. But some will say how do we know that the Ten Commandments are God's commandments. Well the only possible way to find out is to keep them within yourself, note carefully the changes. To keep them in faith, will certainly open your inward eye to things so mysterious and foreign to the human nature, that even the reality of the fact, will almost seem as idle dreams, To live in conformity with God's law, will solicit a feeling from some mysterious source, which no one can enjoy but those who are obedient to the law.

CHAPTER II.

We who live in the 19th century are blessed beyond conception. The maximum portion of the people of

today greatly undervalue their opportunities to fathom the secrets of the soul. We have a living example in the person of Christ who has given us a clear insight of the soul, even after death. In the person of Christ only, can we discern the destination of the soul. We see Christ from infancy to stalwart manhood, marking the only path from which the soul can emerge from its dark and mysterious secret chamber. The righteous judge declares that no other could perform this great task but Christ. We will note the fact that the seed of knowledge is deposited within the soul by its maker at some time unknown to us during the process of its formation, and as time gradually develops the mysterious inhabitant, it awakes to the consciousness of its great and intricate task in this life. The soul has the privilege to choose for itself as to what course it will pursue. It is essentially compulsory that the soul shall select its own course. God has so arranged it that the soul is responsible for its conduct. It is impossible for the soul to live a blank. If the soul chooses evil, or a complication of good and evil, the natural result will be sorrow, dissatisfaction in life, misery and death, but to choose the good part, means to solve the mystery of the soul's mission upon this earth and permanently locate its future destination. When the soul truly awakes to its duty it will naturally seek the pardon of its maker. It will become penitent and seek to repair its wrongs, which it will fully realize then, that nothing but a life of devotion to God will suffice to please His Majesty.

CHAPTER III.

It must be well understood that the evolution of a man's soul depends upon spiritual reasoning. He must be thoroughly conscious of the real changes that mark the upward progress of the soul. His experience through life must be stimulated by his feelings, each must bear witness to the other, and that alone can establish the assurance of a realty of the soul's destination. Spiritual reasoning astounds the carnal mind and sets at naught all earthly desire for that which is seen and admired by the natural eye. Though it does not by any means destroy the natural inquisition into things that are observed, on the contrary it multiplies interest in all things created. The evolution of the soul is realized each day we live. The perpetual flow of time conveys to the soul occupation, in which it must engage. Each day has secretly enshrouded within the dawn of its brilliancy both good and evil.

Inasmuch as it is compulsory for the soul to select for itself, the prudent soul will under no consideration allow, evil to thrust its poisonous fangs into its great storehouse of knowledge, which is not only essential to the soul's happiness upon this earth, but will determine its future and everlasting abiding place. If the imprudent soul neglects the good part, there is nothing left for it but evil which it shall, through force of cultivated habit, be compelled to accept, the result thereof being discontent and unhappiness upon this earth, and a frowning God and endless punishment to meet face to face in its future and final destination.

CHAPTER IV.

We have new thoughts each day we live, what we think to day we will not think tomorrow. What seems right to us today will be seen in a more brilliant light tomorrow. For the soul to comprehend and grasp the various new thoughts of each day, it must be in a receptive frame of mind upon rising from its slumber, and under no circumstances bring the doings of yesterday into the life of today, for a soul is nourished daily as we nourish our bodies, or as the flowers of the earth are watered by the dew. If the soul would solve the problem of its mysterious mission upon earth, it must live each day for itself.

There are many things which come to the soul each day of its existence upon this earth, there are joys, sorrows, disappointments and many other things that are inexplicable. These different feelings do not always come from any known cause to us, for some times the purest soul suffers most. But God, certainly, has his reasons for sending trouble in its various forms to the soul. Those who reason from a spiritual standpoint will admit, that to suffer all things patiently brings to the soul a mysterious soothing feeling, that can be only felt by the sufferer. That serene happiness, even in suffering, cannot be bestowed upon man by man, but is truly from some invisible source. The sufferer does not exactly relish suffering while going through the unpleasant ordeal, but the after effect is something sublime, and confirms the fact that there is untold

pleasure that the soul is heir to, even under the greatest difficulties.

CHAPTER V.

The soul, in its daily activities of life, unconsciously conveys to each individual that it comes in contact with some kind of an impression. A look or a word from a person is spontaneously dissected by the sensitive soul, a feeling can accurately read a feeling at the first glance of a vigilant eye. There is no way possible to deceive the sensitive soul, for the feeling is that mysterious feeling which connects together every human heart, it being so arranged that if one soul suffers in pain in any part of this great universe, and another derives knowledge of the fact, through history, newspapers, or any other source, it will undoubtedly share part of the suffering, or joy in its mysterious feelings regardless of the interest manifested. It is through the feelings that we gain permanent and conclusive knowledge of God, and we can know and understand Him through no other source. The heart in performing its mysterious functions in life, is the sole producer of every issue in life. That which ensues from the heart is the true and living acts and essence of our character, whether they be good or evil, but the real acts cannot be apprehended through any other source than that of the feelings. The acts done, prompted by the kind of spirit in which they are done, regardless of the nature of such acts, are the soul's actual workings, and forms the composition of a

real perpetual life upon this earth, which speeds on into the great future, and awaits the soul at its final destination; and with a silent gaze confirms the works performed upon earth, which determines its eternal abiding place. Those acts are securely kept, and timely remembered, by the same mysterious power who created the soul. Every soul that is created has a hidden gift, it is so fixed by our Maker that peace cannot abide with the soul until that gift is discovered and developed and the results pursued. That mysterious feeling of unrest which inhabits every human heart, is only an incentive to our life's work, it teaches us to strive to find out what God requires of us and permanent happiness can never remain with the soul until it becomes fully conscious of the great duty imposed upon it by its Maker.

CHAPTER VI.

Happiness of the soul can never be secured except we live true to our feelings. Let every word you speak have a meaning. Rather remain silent, than speak harsh to any one. If you feel despondent and cannot conceal your feelings, rather seek seclusion than distribute your feelings among your constituents. But if you feel joyful, conceal not your feelings. Careful study of the feelings is essentially important to acquire knowledge and to understand the language of the true definition of the various feelings. Do not become impatient because of the undesirable feelings, for when we are perfectly

satisfied that we have done our best, in all things, we are not responsible for any of our feelings, for we have given ourselves up to the mysterious leadership within. Do not stop to find fault over feelings that you can't understand, but immediately, with diligence, seek a remedy, and you will find it if you only make the effort. But the remedy that is found to our satisfaction, cannot be obtained from any visible source, but we look for the remedy, and the wounded spirit is healed, and the physician cometh and goeth at will, whither we cannot tell, but we do know that the remedy was effectively applied by that same mysterious power who supplies all needs to those who ask of Him, because He loves his own production.

If God had intended for this world to claim the soul for its permanent inhabitant, could not He have made it happy always? Could not He have fashioned everything to suit the cravings of the inner man without one single effort on His part? Could not God have made everything sunshine if he had so willed? Could He not have exterminated from the world all troubles and sorrows? Most assuredly he could, but for reasons withheld from us, and which He has unquestionable right to do if He so chooses, did He create us as He did to carry a burden through life. I am satisfied that God has a great purpose in view and happy we will be when we can distinctly discern His noble purpose, for what pleasure would it be to God to make us miserable. He is not a tyrant, but a loving Father,

who knows the needs of his own better than we know them ourselves. Oh, the depths of the soul can be fathomed by no one but its Maker.

CHAPTER VII.

Let every man follow his own instinct and conscience for they alone establish with God satisfaction and also quicken the spirit to the requisite demand of its Creator, which promotes peace and happiness, that passeth the understanding of all creation. But remember that to follow truth from within, will harmonize with all truth that is observed in others each day we live. We have every evidence conveyed to us through our feelings, that this world is not the home of the soul. For example, if a person cultivates daily spiritual activity, he can live a life wholly free from the body. Every Christian should live such a life. The future life of the soul assumes form in our present existence. The full value of our existence cannot be fully appreciated until our final destination is concluded. To live a life absolutely free from material existence, is essentially spiritual, which is of no vague importance, for if one cannot succeed in living free from self consciousness upon this earth, neither can he at his future destination. For as a tree is planted and fertilized to promote growth, so will it be determined. Its abundance depends upon the care given it, and the quality of fertility. If a soul will attempt to satisfy the lust of the flesh, and continue to do so until it takes its flight into the great future beyond, it will

reasonably carry with it the fruits of bodily lust, which designates endless misery and suffering to the soul, for the genuine substance, whose formation was cultivated consciously by its possessor, cannot prove false to itself.

CHAPTER VIII.

The mysterious inner man is responsible for all right or wrong doings committed upon this earth, and through it and at our will, the future life is carefully moulded. We are in the capacity of actors at the present and it behooves us to act exclusively according to our instinctive dictations, then we shall know the real truth according to our established foundation which we build each moment of our mysterious lives upon earth. Oh, if we could only realized how valuable each moment is, we would exchange nothing for our opportunities in the present, which heedlessly pass us by unnoticed.

Why stand ye idle all the day? But how kind God must be, to be so patient in our willful neglect of Him. If the soul would only realize its important mission upon earth, even when it has treated its Maker with the utmost contempt, and lived a rebellious life, even to the time of its realization of its slighted work, God, who dearly loves his own product, would gladly welcome the soul to a place of happiness and safety, if the feelings would only concede its guilt. God in His profound devotion to his own offspring has uneringly and sufficiently, constructed a royal path from this

earth into the great future beyond, and there is no possible way for the most illiterate to err.

God has performed many great acts through man in order to convince the soul of its true greatness and rich inheritance. The latter being the object of the soul's mission upon earth. But the last and most simple way that God has constructed for man to pursue his true mission, and solve the mysteries of the soul is through the immaculate Christ, the soul's greatest emancipator, for through Christ the soul can reach a permanent and definite conclusion, and be satisfied as to its destination, providing it will follow in His direct footsteps, for without Christ the soul will remain in complete darkness, and no permanent knowledge can possibly be obtained of the soul's future destiny. The life of Christ is the life of every true Christian. If a Christian desires to know the soul's accurate standing and the distance it has traveled, read the life of Christ and compare the feelings and experiences with the realities of Christ's life, and harmony is the result. It sets at naught all doubt and establishes an assurance of confidence within one's self that he is right. But if the feelings of the soul do not harmoniously respond to our belief in Christ, but are of a rebellious and skeptical nature, there is something very much out of tune, for Christ, in a measure, only performed what the mysterious soul must accomplish.

CHAPTER X.

If you would attain present comfort, as well as

eternal happiness and rest, and a determination of your future destiny, you will find it within the simplicity of Christ, for in Him we have all things, and understand all things. We have the conquering remedy for things seen and not seen, in Christ's simplicity, and any attempt to probe the mystery of human life otherwise will utterly fail and increase the tangibility of the mind, and create a feeling of great dissatisfaction in our present lives, as well as disobedience to our loving Heavenly Father. To look upon the ways of Christ as a secondary resort for the soul, will create perpetual unrest and that is why the world is undergoing such a severe ordeal of discontentment. Men sever their interest in Christ, because of its simplicity, and because all men are accessory to His goodness, which is seemingly easy to acquire, many of our most intellectual people reject His teachings. They cast them aside with other common things, unaware of the fact that they part with the only key that will unlock life's mysteries and permit mortal man to know the reason of his existence, and a peep into the joys of his future destiny.

The depth of Christ's simplicity cannot be fathomed. It might look, to the man who pretends to master great problems, as something easy, but it is after all the most intricate way to follow. The only necessity required is to consider your knowledge as naught and subject yourself to the real changes which take place daily within you, and hold fast to all that is good, and

believe firmly in His capabilities, even though the evidence within seemingly deserts you. Then your duty shall have been performed, and your eyes will be opened to wonders.

CHAPTER XI.

To daily cultivate the simplicity of our Saviour, renders other great attainments as a pebble in an ocean. Other acquisitions are as shadows, quick to come and soon to pass away. They are of vague importance to a soul seeking knowledge to understand its mission upon this earth. But the cultivated simplicity of Christ will live forever. The great and spotless soul of Christ suffered as ours suffer, the only difference was that our Saviour knew better than we the reward that awaits a penitent, suffering soul. He bore the burden that the great inheritance might be ours if we choose to accept. He even passed into the future world to make known to all skeptical minds that death was no bar to our existence. He passed into the soul's future destination and declared its invaluable inheritance.

CHAPTER XII.

The soul of Christ, immediately after death, found its abiding place in paradise, which is a place of rest, and our souls are subject to the same, if one of Christ's followers. In paradise the soul shall rest until the resurrection. According to the example of Christ, we shall descend as He did, and afterwards be raised in power and receive our glorious reward at our final

destination. The soul of Christ, after three days, entered into His body, which was symbolical of what we shall do. His spirit was also quickened and His likeness changed. The same applies to us, for if we suffer as He did we shall also rejoice as He did. After his brief stay upon earth He ascended to appear before the Great Judge, the architect of the universe, and all things visible and invisible. There, with this Great Judge, is the abode of our Saviour, which is also the home and destination of the mysterious soul, I refer to those who follow Christ's example. We shall experience all these things as Christ did, we shall be conscious of our existence in paradise, where we shall await our resurrection, just as we are conscious of our existence upon this earth. But the crowning point, will not be reached until after the resurrection, then we shall meet face to face the creator of this mysterious inhabitant within this wonderfully constructed body. Then at last the final destination of the soul will be realized.

The way of life is precedent with a marked distinction, and in the language of the Bible, "so plain that even a fool need not err." "Ask and it shall be given." "Seek and you shall find." "Knock and the door shall be opened unto you." To all who desire light upon this important subject, seek and you shall find knowledge and understanding, that no one but those who labor diligently and sincerely can possess.

THE END.

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